CHAPTER-1

IDEOLOGICAL BASIS OF PAKISTAN

Q.1 Describe Basic Difference between the Foundation of Pakistan and other independent countries.

Ans: Pakistan came into existence on 14th of August, 1947 During the twentieth century, many nations got freedom, and many free and independent states emerged on the map of the world. Pakistan is also one of those countries, but the foundation of Pakistan was altogether unique and unprecedented.

The basis of the Foundation of other independent countries:

Most of the countries got freedom on racial, linguistic or territorial basis. Pakistan is the only country which came into being on the basis of a strong ideology.

The basis of the Foundation of Pakistan:

The basis of the ideology of Pakistan lies in the religion of Islam which provides guidance to the Muslims in every sphere of life. Islamic way of living encompasses all aspects of human life. It has basic principles with reference to social, moral,,political, religious and economic fields. Islamic system is based on the Holy Quran, die Sunnah of the Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم and the Ahaadith. This very system was declared the basis of Pakistan.

Q.2 Describe the meanings and definition of the Ideology of Pakistan.

Ans: Meanings of the Ideology of Pakistan:

The Muslims ruled the Sub-continent for centuries. They continued living freely according to the teachings of their religion. The establishment of British rule caused harm to the free status of Muslims and Islam. During their reign the Muslims were oppressed. When the British rule was near its end, it was evident that the Hindu majority government will be

formed in the Sub-continent. It was feared that after getting rid of the temporary slavery of the British, the Muslims will become permanent slaves of the Hindus.

Efforts of Muslim Dignitaries:

Many Muslim dignitaries including Sir Syed Ahmad Khan, Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ and Allama Muhammad Iqbal رحمۃ اللہ علیہ started their efforts for the security of dignity and freedom of the Muslim community in the Subcontinent. As a result of these dignified personalities, Pakistan came into being.

Definition of the Ideology of Pakistan:

If we keep the definition of the ideology in view, we can easily understand the meanings of the ideology of Pakistan.

1. The ideology of Pakistan is the name of creating a society based on the principles of Quran and Sunnah.

2. The ideology of Pakistan is the name of practicing the principles of Islam. It is also the name of a thinking to get the laboratory to test these principles.

3. The ideology of Pakistan is the name of steps that were taken for the security of political, social, cultural and economic values of the Muslims.

4. The ideology of Pakistan is the name of practical efforts for establishing the rule of Islam and strengthening the unity among the Muslims, without losing the national (Mille) identity.

5. The ideology of Pakistan is the name of a welfare state where the welfare of the people is considered.

Exercise(Part-1)

Q.1 Four possible options are given for each statement Mark (✓) on the correct option.

i. When did the Hindi Urdu Controversy start?

(a) 1861 (b) 1863

(c) 1865 (d) 1867 ✓

ii. **The first pillar of Islam is**
(a) Touheed and Prophet hood ✓ (b) Namaaz
(c) Keeping fast (d) Zakaat

iii. **When was the fight of freedom fought?**
(a) 1855 (b) 1857 ✓
(b) 1859 (d) 1861

iv. **Who has Supreme authority in Islam?**
(a) Almighty Allah ✓ (b) parliament
(c) President of the state (d) People

v. **Who gave the Presidential Address in the Resolution of Lahore (23rd March 1940)?**
(a) Quaid-e-Azam رحمۃ اللہ علیہ ✓
(b) Tiger of the Bengal A.K Fazl-ul-Haque
(c) Moulana Muhammad Ali Jauhar
(d) Liaquat Ali Khan

vi. **Who gave the idea of a separate state for the Muslims in 1930?**
(a) Sir Syed Ahmad Khan
(b) Chaudhary Rehmat Ali Khan
(c) Sir Agha Khan
(d) Allama Muhammad Iqbal رحمۃ اللہ علیہ ✓

vii. **In which century did Pakistan come into being?**
(a) Eighteenth (b) Nineteenth
(c) Twentieth ✓ (d) Twenty first

viii. **State bank of Pakistan was inaugurated on:**
(a) 1st July 1948 ✓ (b) 5th May 1948
(c) 14th August 1949 (d) 1st October 1949

ix. **The ideology of Pakistan is based on:**
(a) Collective System (b) Programme
(c) Progressivism (d) Islamic Ideology ✓

x. **The word "Pakistan" was coined by:**
(a) Allama Muhammad Iqbal
(b) Sir Agha Khan
(c) Chaudhary Rehmat Ali ✓
(d) Sir Syed Ahmad Khan

xi. **When did Allama Muhammad Iqbal رحمۃ اللہ علیہ address at Allahabad?**

(a) 1929 (b) 1930 ✓
(c) 1933 (d) 1940

xii. The Third Pillar of Islam is:
(a) Namaaz (b) zakaat
(c) Keeping fast ✓ (d) Hajj

Q.2 Match Column "A" with the Column "B".

Column "A"	Column "B"
Inauguration of State Bank	1867
Establishment of Pakistan	The religion of Islam
The basis of the Ideology of Pakistan	1940
Urdu Hindi Controversy	1948
Lahore Resolution	Twentieth century

Ans:

Column "A"	Column "B"
Inauguration of State Bank	1948
Establishment of Pakistan	Twentieth century
The basis of the Ideology of Pakistan	The religion of Islam
Urdu Hindi Controversy	1867
Lahore Resolution	1940

Q.3 Fill in the blanks.

i. The foundation of the Ideology of Pakistan is__________. ***(The religion of Islam)***

ii. Ideology is the set of political and cultural principles on which the________ of a nation or civilization is laid. ***(basis)***

iii. If a nation ignores its ________it endangers its existence. ***(ideology)***

iv. Ideology of Pakistan is the name of________ Society based on the principles of Quran and Sunnah. ***(creating)***

v. Ideology of Pakistan is the name of establishment of a state where the ________ of the people is considered. ***(welfare)***

vi. Islamic_________ and society is based upon consultation. ***(State)***

vii. Sense to provide security to the________ was also included in the background of the demand for Pakistan. ***(minorities)***

viii. Sir Syed Ahmad Khan was the first person who used the term "ideology of Pakistan" in the year________ ***(1867)***

ix. Allama Muhammad Iqbal رحمتہ اللہ علیہ gave the idea of a separate________ to or the Muslims in his address at Allahabad (1930). ***(State)***

x. Quaid-e-Azam رحمتہ اللہ علیہ was a staunch supporter of the________ Theory. ***(Two-Nation)***

(Part-2)

Q.4 Write the short answers.

i. What is meant by "Touheed?"

Ans: To believe in the Oneness of Allah and the finality of the Prophet Hood of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم is the first pillar of Islam. Oneness of God (Tougheed) means that Allah is the Creator and Master of the entire universe. No one is His partner and nothing is beyond His knowledge.

ii. Write the translation of :

اَنَّ اللہَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ

Ans: It means Allah hath power over all things.

iii. What do you mean by the Faith in Prophet hood?

Ans: Faith in Prophet Hood means to believe that Allah sent messengers for the guidance of mankind. It is compulsory for a Muslim to have a staunch belief in Prophet hood without having any kind of doubt This belief demands that the Holy Quran and the noble life of the Holy Prophet صلی اللہ علیہ وآلہ وسلم must be acknowledged as the source of guidance.

iv. What is meant by the Ideology of Pakistan?

Ans: Pakistan is an ideological state. It is based on a specific philosophy of life. Its basis is the religion of Islam. This religion

has been in practice for centuries. This is the basis that caused the movement of Pakistan. The ideology of Pakistan means ideology of Islam. No doubt, the Islamic ideology is the foundation of the ideology of Pakistan.

v. While inaugurating the State bank, what did Quaid-e-Azam رحمۃ اللہ علیہ say?

Ans: "The economic system of the West has created almost insoluble problems for humanity. It has failed to do justice between man and man. We must present to the world an economic system based on true Islamic concept of equality of manhood and social justice."

vi. What did Allama Muhammad Iqbal رحمۃ اللہ علیہ say about the foundation of Muslim Millat?

Ans: Allama Iqbal رحمۃ اللہ علیہ was of the view that the Muslims, due to Islam, form a Millat and their power and strength depends only on Islam. In his poetry, he presented the Key concept of the basis of Muslim Millat.

اپنی ملت پر قیاس اقوام مغرب سے نہ کر خاص ہے ترکیب میں قوم رسول ہاشمیؐ

اُن کی جمعیت کا ہے ملک و نسب پر انحصار قوت مذہب سے مستحکم ہے جمعیت تری

vii. What is the saying of the Holy Prophet (S.A.W) about brotherhood?

Ans: Fraternity teaches us to develop brotherly relations with one another so that neither rights of anyone are usurped nor the weak is oppressed by anyone.

The Holy Prophet صلی اللہ علیہ وآلہ وسلم Each Muslim is a brother to every other Muslim. He should not commit breach of trust. He taught to refrain from maliciousness,, malignance and enviousness. Therefore, the Muslims should live united. They should help each other.

viii. What did Quaid-e-Azam رحمۃ اللہ علیہ about Nationalism?

Ans: Quaid-e-Azam رحمۃ اللہ علیہ was a firm advocate of Two-Nation Theory. He gave the Muslims the status of a separate nation in every respect. He said: "Musalmans are a nation

according to any definition of a nation, and they must have their homeland, their territory and their State."

ix. What is meant by Two-Nation Theory in the historical perspective of the Subcontinent?

Ans: In the perspective of the Sub-continent, Two-Nation Theory means that two major nations, the Muslims and the Hindus, were settled there. The two nations were entirely different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are so different that despite living together for centuries, they could not intermingle with each other. The Indian Muslims fought the war of freedom on the basis of Two-Nation Theory and after accepting this theory as a historical fact, two separate states, Pakistan and India, came into Existence. This theory is the basis of Ideology of Pakistan.

x. What did Quaid-e-Azam رحمتہ اللہ علیہ say about the security of minorities?

Ans: Sense to provide security to the minorities was also included in the background of the demand for Pakistan. Quaid-e-Azam رحمتہ اللہ علیہ said very clearly that the rights of the minorities will be fully protected in Pakistan. Islam does not allow that life, property, dignity and religious traditions of the minorities in Pakistan go unprotected.

xi. What did Allama Muhammad Iqbal رحمتہ اللہ علیہ mention in his famous Allahabad address?

Ans: In his famous presidential address at Allahabad in 1930, Allama Iqbal demanded a separate state for the Muslims so that they might lead their lives in accordance with their religion and culture. He said:

"The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. The life of Islam as cultural force in this living country very largely depends on its centralization in a specified territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of India and Islam."

xii. What is meant by Ideology?

Ans: Ideology:

Ideology means such a plan or programme as is based upon philosophy and application to solve political, social and cultural issues, and problems.

In the words of George Brass "any plan or programme of common life based upon thinking and philosophy is called ideology "

xiii. When did Chaudhary Rehmat Ali propose the word "Pakistan?"

Ans: In January 1933, during his stay at England, Chaudhary Rehmat Ali along with some of his friends published a pamphlet named "Now or Never". It was also distributed among Indian Politicians. In this pamphlet, the name of the separate state for the Muslims was proposed as Pakistan

Write the answers in detail

Q.5 Evaluate the Islamic values that are the basis of the Ideology of Pakistan.

Ans: Basis of the Ideology of Pakistan:

The Muslims of the Sub-continent got a separate homeland so that they might give practical shape to the final and absolute authority of Almighty Allah. The people might implement the absolute power of Almighty Allah and such a system might be practiced as was based upon the principles of the Holy Quran and the teachings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

Islam is not merely the set of rituals and worships, but it is a complete code of life. It has the ability to fulfill all the demands of human life. It can fulfill all the economical, moral and political purposes of the society. Islamic system is in perfect harmony with modern demands and is completely practicable for every age.

The ideology of Pakistan is based on Islamic ideology. Islamic values such as beliefs of worships, justice, promotion of democracy, fraternity and the duties of the citizens are the

basis of the ideology of Pakistan. The detail of these values is given below:

1. Beliefs and Prayers:

The Muslims of the Sub-continent put up the demand for Pakistan because they wanted to lead their lives in accordance with their beliefs. They also wanted to worship Almighty Allah without any obstruction. Belief of Islam includes belief in the oneness of God (Tougheed), the' finality of the Prophet hood of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم Life here-after, Angels and the Books revealed by Almighty Allah. This set of the above mentioned beliefs is called Eemaan.

- **Tougheed and the finality of the Prophet Hood of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم**

To believe in the Oneness of Allah and the finality of the Prophet Hood of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم is the first pillar of Islam. Oneness of God (Tougheed) means that Allah is the Creator and Master of the entire universe. No one is His partner and nothing is beyond His knowledge.

أَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

It means Allah hath power over all things.

Nothing is beyond His Power Man is the deputy of Almighty Allah. Therefore, it is obligatory for Muslims to obey the commands of Almighty Allah. It is evident from the belief of the Absolute Authority of Allah, the Man, being His deputy has the authority to the extent of the power given to him by Allah, but the real power lies with Almighty Allah.

- Faith in Prophet Hood means to believe that Allah sent messengers for the guidance of mankind. It is compulsory for a Muslim to have a staunch belief in Prophet hood without having any kind of doubt This belief demands that the Holy Qura'n and the noble life of the Holy Prophet صلی اللہ علیہ وآلہ وسلم must be acknowledged as the source of guidance.

- **Namaaz:**

The second pillar of Islam is "Namaaz". It is obligatory to offer prayers at the fixed hours. In fact, to be steadfast in prayers is similar to be steadfast in religion and it is

demonstrated every day. Such a system of submission to Almighty Allah should be maintained all over the society.

- **Fast:**

The third pillar of Islam is to keep fast. Like all other prayers, it is the best manifestation of obligation.

- **Zakat:**

The fourth pillar of Islam is "Zakaat" It is a monetary prayer. It is the means of strengthening the economic system of Islam. With the system of "Zakaat" wealth in circulates instead of accumulating in a few hands. Thus it reaches to the poor class of the society.

- **Hajj :**

"Hajj" is the fifth pillar of Islam. It is an obligation only for those who are financially able to perform it. On the occasion of "Hajj", the call of

لبیک اللھم لبیک

(Here I am! at your service, O Lord!) presents the unprecedented model of unity and brotherhood.

2. Justice and Equality:

While establishing a just society, the Muslims put an emphasis on justice. It is determined in Islamic belief that all human beings are to be given equal status without any discrimination of caste, colour, creed, language and culture. The establishment of equal law and same judiciary system for all living in the state is intended. Independent judiciary and the supremacy of law are - the basic conditions for the establishment of equality and justice. Islamic System has laid stress on the elevation of justice. In his sermon on his final pilgrimage (Khutba-e-Hajja Tul-Wida),

Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم explained this fact in the following words:

"O people, all of you have one God and all mankind is the offspring of Adam. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white."

3. Promotion of Democracy:

Consultation and deliberation are the basis of Islamic state and society. Democracy is promoted in an Islamic State and the rights of the people are protected. Every citizen enjoys equal status. People lead their lives observing and respecting the law of the land. Laws provide security to the people. All are equal in the eyes of law. No discrimination is allowed on the basis of caste, colour, creed or language. The system of the government is run for the welfare of all the people. While addressing at Sibbi on 14th of February, 1948, Quaid-e-Azam رحمۃ اللہ علیہ described the purpose of achievement of Pakistan in the following words:

"Let us lay the foundation of our democracy on the basis of the truly Islamic principles. Our Almighty has taught us that our decisions in the affairs of the state shall be guided by discussions and consultations."

4. Fraternity and Brotherhood:

Fraternity and Brotherhood has special significance in an Islamic society. When Islamic government was formed in Madina, the example of Fraternity and Brotherhood set there was worth seeing. Today, the Islamic society needs the same Fraternity and Brotherhood.

Before the advent of Islam, people were not aware of this principle. They were the enemies of each other. But as the Islamic state of Madina was established the Holy Prophet صلی اللہ علیہ وآلہ وسلم advised his followers to treat the orphan, widows and the poor kindly. He gave the people a code of life so that they might live peacefully and an atmosphere of brotherhood might flourish in the society. He constituted a system of "Zakaat" and charity. He declared the usury unlawful because there is no room for exploitation in Islam.

Fraternity teaches us to develop brotherly relations with one another so that neither rights of anyone are usurped nor the weak is oppressed by anyone.

The Holy Prophet صلی اللہ علیہ وآلہ وسلم Each Muslim is a brother to every other Muslim. He should not commit breach of trust. He taught to refrain from maliciousness, malignance and

enviousness. Therefore, the Muslims should live united. They should help each other.

5. Rights and Duties of Citizens:

When Pakistan appeared on the map of the world, the significance of the rights of the citizens was acknowledged. At the same time, much emphasis was laid on the duties of the citizens. In an Islamic State, rights and duties are closely connected and both go hand in hand. The right of one person becomes the duty of the other to fulfill. Rights and duties are correlative. When a person does his duties, he deserves to enjoy rights. Duties cover both individual as well as collective aspects of man. Mutual balance between rights and duties is the key to make an Islamic State a successful one.

Sense to provide security to the minorities was also included in the background of the demand for Pakistan.

Quaid-e-Azam رحمۃ اللہ علیہ said very clearly that the rights of the minorities will be fully protected in Pakistan. Islam does not allow that life, property, dignity and religious traditions of the minorities in Pakistan go unprotected.

Q.6 Elaborate the Ideology of Pakistan in the light of the Pronouncements of Quaid-e-Azam رحمۃاللہ علیہ

Ans: According to Quaid-e-Azam رحمۃ اللہ علیہ the territories having Muslim majority i.e. Punjab, Bengal, Asam, Sindh, North-West Frontier Province (Khyber Pakhtunkhwa) and Balochistan should be put together to form Pakistan where people may lead their lives in accordance with the principles of their religion, civilization, traditions, ethics and economics. The Muslims may run the affairs of the state according to their values freely. The minorities should enjoy equal rights too.

i. Quaid-e-Azam رحمۃ اللہ علیہ considered the Islamic System fully applicable. He wanted to establish the system of the country on the basis of Quran In the session of All India Muslim League at Karachi in 1943, he said:

"What relationships knits the Muslims into one whole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing basis to the Muslim Millat, the relationship, the sheet anchor and the rock is Holy Quran.

ii. While addressing the students in March 1944, Quaid-e-Azam رحمۃ اللہ علیہ said:

"Islam is our guide and it is the complete code of life,"

iii. Addressing at Aligarh, Quaid-e-Azam رحمۃ اللہ علیہ explained the ideology of Pakistan in the following words:

"What was the motive of demand for Pakistan and what was the reason of separate state for the Muslims? Why was the need to divide India felt? Its reason is neither narrow mindedness of the Hindus nor tactics of the British. It is the fundamental demand of Islam".

iv. Addressing the Officers of the Government of Pakistan at Karachi on 11^{th} October, 1947, Quaid-e-Azam رحمۃ اللہ علیہ said:

"The establishment of Pakistan for which we have been striving for the last ten years is, by grace of God, an established fact today, but the creation of a State of our own was a means to an end and not the end in itself. The idea was that we should have a state in which we could live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find fair play."

v. On one occasion, while explaining the Ideology of Pakistan, Quaid-e-Azam رحمۃ اللہ علیہ said:

"We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles."

vi. On 21^{st} March, 1948, Quaid-e-Azam رحمۃ اللہ علیہ addressed the people of Dhaka. He said:

"What we want is not to talk about Bengali, Punjabi, Sindhi, Balochi, Pathan and so on. We are nothing but Pakistani. Now it is our duty to act like Pakistani."

Besides it, he announced that minorities would be given a complete sense of security and that they would enjoy equal rights. This is the fundamental teaching of Islam.

vii. On 1^{st} July, 1948, Quaid-e-Azam رحمۃ اللہ علیہ inaugurated the State Bank of Pakistan. On this occasion, he said:

"The economic system of the West has created almost insoluble problems for humanity. It has failed to do justice

between man and man. We must present to the world an economic system based on true Islamic concept of equality of manhood and social justice."

Q.7 Describe the ideology of Pakistan in the light of the Pronouncements of Allama Muhammad Iqbal رحمتہ اللہ علیہ.

Ans: The Ideology of Pakistan and Allama Iqbal رحمتہ اللہ علیہ:

Allama Iqbal gave the Muslims an idea of a separate state. Through his poetry, he awakened the Muslims. In the beginning, he was a supporter of Hindu-Muslin Unity, but narrow mindedness and biased attitude of the Hindus forced him to re-think that the Muslims should demand a separate country.

i. In his famous presidential address at Allahabad in 1930, he demanded a separate state for the Muslims so that they might lead their lives in accordance with their religion and culture. He said:

"The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. The life of Islam as cultural force in this living country very largely depends on its centralization in a specified territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of India and Islam."

ii. Allama Muhammad Iqbal رحمتہ اللہ علیہ asserted that the Hindus and the Muslims could not live together in a country. Hence, sooner or later, the Muslims would succeed in winning their separate state. He turned down the idea that only one nation exists in the Sub-continent. Accepting Islam a complete system, Allama Muhammad Iqbal رحمتہ اللہ علیہ said clearly:

"India is a continent of human groups belonging to different races, speaking different languages, and professing different religions. It was the prime duty of all civilized nations to show utmost regard and reverence for the religions principles, cultural and social values of other nations."

iii. Allama Iqbal رحمتہ اللہ علیہ was of the view that the Muslims, due to Islam, form a Millat and their power and strength depends only on Islam. In his poetry, he presented the Key concept of the basis of Muslim Millat.

Don't presume that your nation is like the nations of the West, the people who believe in the Prophet رحمۃ اللہ علیہ have distinctive formation of the nation. The western community depends upon territorial and racial basis whereas your (Islamic) community is strengthened by the force of the religion.

iv. He advised the Muslims to adopt every aspect of religion and to break the idols of colour and creed.

بتانِ رنگ و بو کو توڑ کر ملت میں گم ہو جا — نہ تورانی رہے باقی نہ ایرانی نہ افغانی

Break the idols of colour and creed and absorb yourself into one nation so Turani, Irani or Afghani (Regional status of the Muslims) may lose their existence. He considered that all the Muslims living in any part of the world form one Millat.

v. Therefore, he gave the message to the Muslims living from the shore of Nile to the land of Kashghar to be united for the protection of Haram.

ایک ہوں مسلم حرم کی پاسبانی کے لیے — نیل کے ساحل سے لے کر تا بخاکِ کاشغر

Q.8 Explain Two-Nation Theory.

Ans: Two-Nation Theory: Origin, Evolution and Explication:

In the Sub-continent, every individual who embraced Islam associated himself, socially and politically, to the Muslim society and State. Thus he would break all the previous relationships and link himself to a new social system. On these bases, with the passage of time, a separate and unique temperament of the Muslims of India formed. It was entirely different from that of the other Indian nations. This identity formed the basis of Two-Nation Theory.

In the perspective of the Sub-continent, Two-Nation Theory means that two major nations, the Muslims and the Hindus, were settled there. The two nations were entirely different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are so different that despite living together for centuries, they could not intermingle with each other. The Indian Muslims fought the war of freedom on the basis of Two-Nation Theory and after accepting this theory as a historical fact, two separate states, Pakistan and India,

came into Existence. This theory is the basis of Ideology of Pakistan.

So far as the evolution of Two-Nation Theory is concerned, we will evaluate some personalities and their thoughts. These personalities belong to different periods.

Two-Nation Theory and Sir Syed Ahmad Khan:

Sir Syed Ahmad Khan was the first person who used the term 'Two-Nation Theory" due to Hindi Urdu Controversy in Banaras in 1867 Sir Syed Ahmad Khan declared the Muslims a separate nation. He convinced the government that there are at least two nations settled in the Sub-continent, one of them is Muslims and the other is Hindus.

The Muslims are a separate nation in every respect because their civilization, culture language, customs and philosophy of life are different from those of Hindus. This theory infused a political spirit among the Muslims and provided them with such a leadership which gave a new spirit and push to the freedom movement. India was partitioned because of Two-Nation Theory.

Two-Nation Theory and Allama Muhammad Iqbal رحمتہ اللہ علیہ:

Dr. Allama Muhammad Iqbal رحمتہ اللہ علیہ presented the idea of a separate state for the Muslims. He said:

"The Muslims would not allow that their religious, political and social rights are usurped. Therefore, I would like to see the Punjab, North West Frontier Province (Khyber Pakhtunkhwa), Sindh and Baluchistan put together into a single state."

Two-Nation Theory and Chaudhary Rehmat Ali :

In January 1933, during his stay at England, Chaudhary Rehmat Ali along with some of his friends published a pamphlet named "Now or Never" It was also distributed among Indian Politicians. In this pamphlet, the name of the separate state for the Muslims was proposed as Pakistan.

Chaudhary Rehmat Ali was of the opinion that the Muslims possess the history and civilization of their own and on the basis of these two, their nationality is not Hindustani but Pakistani. He believed that the Muslims are a nation that is different from other nations living in India.

Two-Nation Theory and Quaid-e-Azam رحمۃ اللہ علیہ:

Quaid-e-Azam رحمۃ اللہ علیہ was a firm advocate of Two-Nation Theory. He gave the Muslims the status of a separate nation in every respect. He said: "Musalmans are a nation according to any definition of a nation, and they must have their homeland, their territory and their State." Pakistan Resolution was passed on 23rd of March 1940. In his Presidential Address Quaid-e-Azam رحمۃ اللہ علیہ said:

The Hindus and Muslims belong to two different religious philosophies, social customs and literatures They have different epics,' different heroes, and different episodes. To tie together two such nations under a single state, One as a numerical minority and the other as a majority must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state. It would be better for the British Government to announce the partition of the Subcontinent by keeping in view the interests of the two nations. It would be a right step religiously as well as historically.

Q.9 Write note on the following:

(a) The economic Condition of the Muslims in India before Partition.

(b) Origin of Ideology and its significance.

Sources of Ideology:

Ans: (a) Economic Deprivation of the Muslims in India:

When the war of freedom (1857) was over, the Muslims were oppressed very badly. Although the Hindus supported the Muslims in this war, but they declared that only the Muslims were responsible for all their actions in the war. Thus they acquitted themselves of any responsibility. The Muslims were the targets of the wrath of the British. So they suffered a lot and faced serious consequences.

1. The British, dominated by prejudice enmity, dismissed all the Muslims from government jobs especially from Army and shut the doors of employment to the Muslims. Despite having the required qualification for some job, the Muslims were deprived of it. On the other hand, the Hindus were offered jobs

even if they had less qualification as compared to the Muslims.

2. The Muslims were deprived of their properties. Their Properties were confiscated. Some Muslim landowners were turned out of their lands. Their properties and lands were Allotted to the Non-Muslims. The Muslims became tenant cultivators instead of owner of the land. Sir Syed Ahmad Khan has depicted this miserable condition of the Muslims in the following words: "No calamity has descended from heaven that had not searched the house of the Muslims before it came down to the earth."

3. The business of the Muslims was ruined. In order to get the support of the Hindus, the British gave them special business privileges. The Hindus established monopoly in local trade. The Muslim traders suffered economic crisis.

4. As the result of industrial revolution in Britain, better and cheaper products were manufactured there. These products were imported into India. It resulted in the destruction of cottage industry which belonged to various nations of India including the Muslims. The cottage industry collapsed because it could not compete with the modern industry.

5. The goods produced in Britain could be imported into India but Indian products were demanded neither in Britain nor in Europe. The export of the Indian goods was affected and millions of people suffered unemployment which included a large number of the Muslims.

(b) Origin of Ideology and its significance.

Sources of Ideology:

Following elements lead to the formation of an ideology among people:

1. Common Religion:

Religion is not only a set of adoration (worships) but it has profound impacts on the whole of the social life. Every religion maintains social relationships in the light of specific ideas. For example, the Europeans, the Japanese, the Hindus and the Muslims want to lead their lives according to their religions respectively.

2. Common Race:

Common ideas are originated from common race. A common race gives birth to common ideas. It is quite natural that people belonging to the same race develop the sentiments

of sympathy and brotherhood for each other. Racism is a strong bond, which, because of common ideas, binds the human beings in blood like relationship.

3. Common Language and Residency:

Language is the means of conveying the feelings, sentiments and thoughts to others. These help to form new ideas. Similarity in the ways of living and harmony in ideas depend mostly on the common territory.

4. Common Political Purposes:

Because of common political purposes and political ideas, most of the nations of the present age try to achieve political freedom for the survival of their national life so that they may become a strong nation.

5. Common Customs:

Common customs have played a vital role in the formation and development of ideas in every age. Common customs create ideological harmony with respect to culture and thoughts.

Significance of Ideology:

- **i.** Man has been sent to this world with some purpose. Purposeless life never gets success. The existence of nations is reflected through their ideas.
- **ii.** Ideas create consciousness of purpose among nations. These ideas lead the nations towards success.
- **iii.** Ideas provide the foundation to any political, economic, social or cultural movement.
- **iv.** Ideas are the axis around which life revolves. It is the second name of motivating force.
- **v.** Ideas provide discipline to various aspects of human life.
- **vi.** Ideas determine the national duties and rights.
- **vii.** Idea is just like something which is invisible but the nations look live and dynamic because of it.
- **viii.** If a nation ignores its ideas, it endangers its existence and some new idea tries to merge this nation and changes its identity.

Additional MCQs

i. **The Muslims ruled the Sub-continent for :**
(a) Centuries ✓ (b) 50 year
(c) 20 year (d) 10 year

ii. **During British rule the Muslims were**
(a) happy (b) awarded
(c) punished (d) oppressed ✓

iii. **Pakistan came into being on**
(a) 14th August, 1947 ✓ (b) 14th February, 1948
(c) 14th September, 1948 (d) 14th April, 1948

iv. **The second pillar of Islam is**
(a) Touheed and Prophet hood (b) Namaaz ✓
(c) Keeping fast (d) Zakaat

v. **The fourth pillar of Islam is_______.**
(a) Hajj (b) Namaaz
(c) Keeping fast (d) Zakaat ✓

vi. **"Hajj" is the _______ pillar of Islam.**
(a) Fifth ✓ (b) First
(c) Second (d) Third

vii. **Quaid-e-Azam رحمۃ اللہ علیہ said very clearly that the rights of the _______will be fully protected in Pakistan.**
(a) Hindus (b) Chinies
(c) Muslims (d) minorities ✓

viii. **_______was the first person who used the term "Two-Nation Theory"**
(a) Sir Syed Ahmad Khan ✓ (b) Allama Iqbal
(c) Chaudhary Rehmat Ali (d) Radcliff

ix. **_________ presented the idea of a separate state for the Muslims.**
(a) Liaquat Ali Khan
(b) Dr. Allama Muhammad Iqbal ✓
(c) Sir Syed Ahmad Khan
(d) Abul Kalam Azad

x. **Chaudhary Rehmat Ali along with some of his friends published a pamphlet named "Now or Never in January________**

(a) 1930 (b) 1931
(c) 1932 (d) 1933 ✓

xi. **________provide security to the people.**

(a) Rights (b) Laws ✓
(c) Duties (d) Truth

xii. **War of independence was fought in :**

(a) 1867 (b) 1856
(c) 1857 ✓ (d) 1858

xiii. **Who published a pamphlet named "Now or Never"**

(a) Sir Syed Ahmed Khan
(b) Chaudhary Rehmat Ali ✓
(c) Moulana Abdul Haleem Sharer
(d) Moulana Murtaza Ahmed Mekesh

xiv. **When Quaid-e-Azam addressed the students in March________.**

(a) 1940 (b) 1943 ✓
(c) 1946 (d) 1947

xv. **The inauguration ceremony of State Bank of Pakistan was held on :**

(a) 1st July 1948 ✓ (b) 5th May 1947
(c) 14th August 1949 (d) 1st October 1949

Answers

i.	**A**	**ii.**	**D**	**iii.**	**A**	**iv.**	**B**	**v.**	**D**
vi.	**A**	**vii.**	**D**	**viii.**	**A**	**ix.**	**B**	**x.**	**D**
xi.	**B**	**xii.**	**C**	**xiii.**	**B**	**xiv.**	**B**	**xv.**	**A**